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I Know.

I know the crimson stain of sin.
Defiling all—without, within.
But now rejoicingly I know
That he has washed me white as snow.
I praise him for the crimson tide,
Because I know that Jesus died.
I know the helpless, helpless plaint,
"The whole head sick, the whole
heart faint;"
But now I trust his touch of grace
That meets so perfectly my case—
So tenderly so truly deals—
Because I know that Jesus heals.

Getting Down to the Bed-rock at Last.

The editorial of March 2nd comes fresh and to the point. Yes, you have struck the bed-rock at last and the gold (solid truth) begins to glitter. But I hear a voice saying, "all is not gold that glitters." Very well, do not accept it without giving it a thorough test; but do not stop short of a thorough test.

In referring to my review of an editorial found in No. 2, present vol., the editor says, "our brother's remarks prove what we claim." Here is the point. The natural tendency of all our popular churches is toward greater severity and intolerance. Exactly so, but their present tendency, which is a forced tendency, is to greater liberty. Now we have the fact plainly before us that there is a necessary power outside and independent of any organized church, that has and is now, holding our leading churches, as it were, by the throat, saying to them: "thus far you can come, but no further." Only for this power, with its strong arm, the church could not be endorsed. We have abundant evidence of this in the past, and at the present time. There is no difference in this respect, between the Catholic church and the Puritans or Methodist churches. None of them can be trusted with power in their hands.

But think you that the church where Jesus presides, would be a dangerous institution with power at its command? The time was that the Puritans had nothing in their way but their own intolerance, to prevent them from establishing a true, gospel church in their midst. The same is true of all other churches in our land.

Now we have the one great truth squarely before us—that which above every other consideration, calls for our deepest thought and grandest work at the convention next September.

Yes, brother editor, I knew very well that the natural tendency of all our religious organizations is to illiberality and cruelty, but the forced tendency is toward a recognition of the natural rights in the church of natural and worldly men, thus making the church a decent natural, human institution, and in this respect the churches are all becoming more liberal, because, at first, they had to; but now they begin to see it pays to be very liberal. But with this improved phase of our churches and the great advance of education, yet true gospel liberty is almost unknown in the world at this time. Our churches are becoming anything for money, and they call it gospel liberty. Now we are waiting

to see if the Brethren church is going to rise above all this counterfeit Christianity, or will she fall into line with our worldly churches and try to excel in the work of fraud. Our external forms of obedience are nearer the gospel than any other church, but if we, like others, neglect the weightier matters of the teaching of Christ, then our zeal for the proper forms, as we have them, becomes another power for deception. We must have a church so that contact with infidelity will not improve it in hospitality or in loyalty to humanity and honesty in correct principles; we must show to the world that we do not need a legal wall of iron or bars in our front to restrain us from acts of cruelty to those that may differ in their views from us. In short, we as a church, must prove to the intelligent world and to ourselves, also, that we are safe even with power in our hands. This can not be done on paper, nor by nice talk, nor by holding conventions; yet these are necessary means for the construction of plans of systematic work for demonstrating the superiority of the teachings of Christ over all other systems or theories among men. Failing in this, we fail in all. Here is the great work before the church today and the only work calling for a convention. The blue laws of the Puritans is a disgrace, not to American history, but to our popular Christianity. Why is it that the Puritans, nor the Methodists, or even any other church we can name, can not be trusted with power. Is it because of the spirit of Christ in their midst? or for the want of it? If we have not the spirit of Christ, we are none of His. The argument is short but infallible. But we can safely say that there are true Christians among the members of the popular churches in spite of the fraudulent churches, and without trine immersion or footwashing, &c., and they would still be a part of the Redeemed of the Lord if all the church organizations in our land were dissolved forever.

The true mission of the church of Christ seems not to be understood yet. It is not for the saving of men and women, but it is for a spiritual home in this world of sin for the children of God; an emblem of their home in heaven. But if our earthly house be dissolved, we still know that we have a building of God, a house not made with hands—that cannot be dissolved. Now shall we invoke the help of God to enable us to make of our church truly a spiritual home for the homeless, weary ones of earth. For this work we must have the wisdom that comes from above. Let this subject be constantly pressed upon the minds of the brethren that will attend the convention next September, and let us all pray from now till then for the consummation of this work.

Important facts reached in the handling of this subject:

1st. That the normal tenden-

cy of our popular churches is toward severity or illiberality.

2nd. That there is a power in our midst which is stronger than the church power, and only for the protection of this stronger power, the church could not be endorsed.

3rd. Then the fact is fully before the world that this church power, if uncaged, would show itself to be more malignant and cruel than the natural aspirations of the carnal mind would dictate; hence a curse in the world, as all religions are, except the religion of Jesus Christ.

4th. The great want of the human family is a church with a religion that is safe even if clothed with supreme power, and that will be contented with the condition without the position.

5th. If the Brethren church can not supply this demand, then the Brethren church, like all others is a failure; hence a nuisance. Here is the work for the convention. To raise the church above religious corruption.

D. WHITE.

Ferndale, Cal.

Homeward Bound.

After over ten weeks visiting and preaching in several counties of Ohio I am now in Chicago homeward bound.

The few hours I am compelled to remain here waiting on a train is made quite interesting by the presence of brethren Will Harrington and Z. T. Livengood, of Lanark, Ill., who in company with myself are holding a convention at the Briggs House.

My visit would have been more satisfactory if the mud, slush and rain so peculiar to Ohio in open winters, had not been so unusually deep, plentiful and copious.

The meetings in Perry county amounted to nothing more, visibly, than a good visit among very dear friends. I observe that brother Cober makes a very good pastor and he is well liked. I was quite sick while there, but through the kindness and skill of Dr. Farquhar I soon recovered.

The meetings at Bear Creek were more successful and the visit just as pleasant. Five applicants for membership, and as has become quite fashionable of late, I closed too soon, or rather just as the interest began to be felt.

Also held a two weeks' meeting at Winchester and closed there with seven applicants, and as usual too soon, and just when the interest was assuming fair proportions.

It might be interesting to state further that good impressions were left at both, and possibly at all three places.

Winchester is immense, socially, and we shall have to remember them long and favorably. Indeed with the exceptions of Dakota, Ohio is a pretty fair place to live if one really enjoys friendship.

They have a "mite society" here and I took it in—or rather it took me in one day last week.

A mite society consists of twenty-two ladies and three sewing machines all clattering—the

machines I mean—at a lively rate making up all sorts of wearing apparel etc. etc., and the cash proceeds set apart to furnish the new church with carpet, chandeliers, etc.

By the way Winchester is to have a new church and the work of hauling logs for it has begun.

I left Ohio feeling that it was good for me to be there, and I take along many substantial tokens of unaffected friendship.

My thoughts are now before me and I already wonder how the dear ones on the far away Missouri slope are getting along and how long it will take the train to carry me thither.

Several invitations to visit and preach have to be slighted for want of time, as I am bound for Dakota and no man bound therefore ever deviates from his course.

Bro. David R. Wampler and wife conveyed me to Eaton where Bro. Jonathan Flora and family entertained me until train time before starting, and now when I look back over the dream of the past I have much to thank a great many for while they owe me for less than I do them.

J. H. WORST.

New Troy, Mich.

The protracted meeting at this place is a thing of the past. Having been called their by the good brethren of that place, we left Cassopolis and wended our way northward.

Arrived here on Monday, March 7th, and at once raised the standard of our King, and charged the enemy of souls.

At the close of the third day's fight, we were called home to attend to some business. Returned on the 11th, and took with us our young and esteemed Bro. Ditch, and again opened fire on the enemies ranks, and by the help of the Elder of that place, Bro. Voorhees and all of the good brethren and sisters of Troy, and the able sermons of Bro. Ditch, the enemy surrendered and nineteen souls were captured for Jesus, for which success we all rejoice together.

New Troy is fast becoming one of the strong holds of the Brethren church and a more zealous band of Christian workers is not easily found.

Elder Voorhees seems to have excellent qualifications as house-keepers and has his class well organized for work. With such help as the Englishes and Reynolds, and Eysters and Spade, and Gordans, and many others, together with all the good sisters of that place, the work will move forward. Bro. Voorhees has organized a prayer and class meeting which will certainly prove to be a success in a place where spirituality runs as high as it does at Troy.

The congregation have also secured the services of brother Ditch for a year as pastor, and now I think they are ready for aggressive work.

Many thanks to the Brethren, and citizens of New Troy for kindness shown me while I was

among them, and especially to Dr. Pardee for medical aid.

Now may God the Father bless and keep faithful all the Brethren and sisters of Troy, is the prayer of one that loves you in Christ Jesus our Lord.

J. M. RITTGERS.

South Bend, Ind., March 24.

Kansas Notes.

As news is always acceptable from Kansas, we will give the readers of the EVANGELIST a few items.

Many have written us concerning the country, its soil, fruits, crops &c. I will say we have as good country, with as fertile soil where fruits, crops, and grasses, attains perfection as can be found.

As many deny the existence of a paper published by Jesse Calvert, of Indiana, we should like to know the facts regarding it.

We think if each organization or church were represented occasionally through the columns of the EVANGELIST, it would be more interesting to the readers and that negligence and dilatoriousness that is predominating in Christendom would be to a great extent removed. Those who have enlisted in the cause of Emanuel should be so zealously engaged as to cause (if necessary) huge mountains of boulders to tumble—and the extermination of sin would prevail from shore to shore.

The EVANGELIST devotes considerable attention to the children, and the little writers appreciate the favor and improve the time accordingly. May the editor continue his generosity to the little workers during the year.

A. J. HODGDEN.

Galesburg, Kansas.

Beatrice, Neb.

Mar. 27.—According to promise, I will write and give you some more news. Two influential ones came from the Conservatives and two more by baptism, so that we can now organize with 21 lively members, and we have about closed a contract with Bro. John Nicholson to be our pastor for one or more years. In as much as he has broken the ice here, we thought that he would make a good pilot to man the gospel ship. He, Bro. Nicholson, wades in fearlessly and with energy and throws bombs at the enemy's camp. Their hiding place shows decay and their walls begin to crumble.

We have had beautiful weather for the last 3 or 4 weeks. Yesterday it was damp, cool and chilly. Wind from the east, and this Sunday morning we found a snow of 2 or 3 inches. Pleasant to day.

Jackson Marion, the murderer of 15 or 16 years ago, paid the penalty on Friday 25th, 1887, at ½ past 11 o'clock.

W. W. MILLER.

To Whom It May Concern.

My address is 2720 n. 8th, st., Philadelphia, Pa.

I will answer my friend's letters soon as I get the opportunity.

JOHN DUKE McFADEN.